Uighur
The linguistic uniformity of the Uighurs is only one aspect of

their general homogeneity. Almost the whole population is dependent upon agriculture and subsidiary occupations. The chief exception is a group known as Dulani who live in large part by animal husbandry along the banks of the Yarkand and Tarim Rivers. It may be that these are a people in the process of assimilation. Although they speak Uighur they are said to derive from the Kipchak tribe of the Middle Horde of the Kazakhs. (The main body of Sinkiang Kazakhs belong to the Eastern Horde.) Uncertainty as to the precise relationship of the Dulani is increased by the fact that their womenfolk wear a distinctive style of headgear which is quite similar to that used by Kirghiz women. A still smaller splinter of nonsedentary Uighur-speaking people are the Lopliks, who live in the area of Lob Nor and make their living largely by fishing.[21]

Apart from these groups the Uighur population as a whole lives either in farmsteads scattered in the fields or in houses ranged along the narrow streets of oasis cities and towns. The houses usually consist of mud-brick apartments grouped around open courtyards. In the summer much of the daily living is carried on in the open bazaars and on streets shaded by poplar trees and mat-covered trellises.

The Uighurs have a reputation for being indolent and pleasure-loving, with a special fondness for music, drama, and good eating. Ever since the time of Marco Polo the inhabitants of the Tarim Basin have been particularly noted for the casual relations between the sexes. Divorce is extraordinarily easy, temporary alliances are common, and the family as an institution is unstable to a degree unsurpassed among peoples of Islamic faith.

Religion has an uneven influence on the population. The most important positions in the Moslem Church are held by religious leaders who have inherited their posts from a long line of ancestors and most of whom are related to the large landowners and officials who dominate Uighur society. Not surprisingly, therefore, the upper strata of Uighur society include the most ardent supporters of Islam. The poorer classes are indifferent

[21] Katanov-Menges.

Kazak

*563 The Kazakhs are
361 pastoral nomads, herding sheep, goats, horned cattle,
231 horses, and camels. Felt kuts are used in the summer, but
342 most Kazakhs live in mud huts in the winter or, in mountain
221 country, in log cabins. Sheep and goats are the economic staple
[436] and serve as the units of exchange value. Poorer people live more
[262] on milk and cheese than on mutton; wealthier herd-owners eat
[291] more mutton. Sheepskins, tanned with the wool on them, are used for clothing; cotton textiles, used for lighter clothing or as a facing for the skin clothing, are acquired in trade. Felted wool is
[825] used to cover the round, conical-roofed tents. The horse, formerly important in war, is honored in Kazakh folklore for its beauty,
[276] bravery, and faithfulness. In modern times the wealthy keep herds of mares in order to be able to drink *kumis*, made by fermenting mare's milk.

*563 Like all pastoral nomads of Inner Asia, the Kazakhs have al-
361 ways had some acquaintance with agriculture. Rich men some-
463 times hire Uighurs or Chinese to cultivate grain for them on suit-
221 able land; on the other hand, poor Kazakhs, whose herds are not
241 large enough to sustain them, turn their herds over during the summer to richer clan relatives and work at cutting and storing hay or at cultivating grain or potatoes.

*563 Like other nomads, also, the Kazakhs do not wander planlessly.
221 Summer pastures belong collectively to a group of families form-
[618] ing a clan, identified by a common ancestor (real or fictitious);
361 these pastures lie within a larger territory in which jurisdiction
[592] is claimed by the larger unit, the tribe. Winter quarters more commonly belong to a single family, often the "large family" of several generations living together. The chief migrations are in spring, from winter quarters to summer pastures, and in autumn, from summer pastures back to winter quarters. The most hazardous migration is in spring, when herds are weak after the winter, when lambs are being born, and when spring blizzards may cause heavy losses.

Good winter quarters are much harder to find than good summer pastures; shelter and food must be in close combination. Hence the scarcity of suitable winter quarters rather than the amplitude of summer pastures determines the total population capacity of a nomad territory. In practice the wealthy families

586 If the husband and wife do not prove to be compatible they are, like all Moslems, permitted to divorce. "In case the husband separates from his wife," Tu Chung-yüan explains, "the household goods are entrusted to the wife; if she separates from her husband, she does not get the household goods. A son is the prop-
587 erty of his father; a girl, the property of the mother. After a half year's separation, it is not improper to remarry."

Marriage and divorce in Turkestan, in fact, not so long ago came with a frequency that was alarming. Go-betweens of a city could customarily find a bride for almost any newly arrived traveler. One story, which gives a hundred days as the waiting period before new nuptials, credits a certain rather gay young lady with marrying a man in one locality, divorcing him ostensibly as a result of a dispute, and then receiving the requisite official document testifying she was again free. After one hundred days she married again, loved, quarreled, and divorced even more rapidly, and thus obtained another document. Now having two such papers in her possession, she traveled to another town where she began her amours and marriages once more and *ad infinitum*, for by this time she always had authority in her possession entitling her to a man in advance of the stipulated one-hundred-day period.

684 Yet unfaithfulness *per se* in a lady has more frequently brought humiliating punishment. The face of one such untrustworthy wife was given a dusting with soot, and she was then seated backwards upon a donkey. The butt for all types of abuse and invective, she was led thus from bazaar to bazaar and her wickedness exposed openly to the populace.

291 The Wei-wu-erh tribesman is a picturesque figure in his long, bright-colored cloth coat. This garment has long sleeves which he pulls down over his hands in place of gloves in winter, and it is tied about the waist with a kerchief. His cap is usually of common cloth but sometimes of velvet with fur around the edges. Beneath his coat he wears pantaloons usually reaching down to within about six inches of his feet, which are often encased in leather boots with detachable slippers. The ladies are often dressed similarly, but in beautiful vari-colored and gaily designed wraps or in cloth coats of white or some light color. These, as in the case of the men, hide trousers. The face veil sometimes has fine lace work and a delicately embroidered fringe. Not all the

Wei-wu-erh ladies bother with the convention of the veil, however, and some merely keep it thrown off the face and trailing down the back.

Good food is the watchword of the Wei-wu-erh of Kashgar, and his restaurants and shops are well provided. An abundance of melons, mulberries, plums, pears, pomegranates, peaches, and apricots, are seasonably available; and they are sold from open stalls in the local bazaar. *Manti*, a dish of small meat dumplings, is a favorite repast, and there is also an abundance of steaming soups, fresh salad greens, and a local style of doughnut. The principal diet is, however, mutton and rice. This is accompanied by cooked onions, turnips, spinach, or potatoes. The common man usually partakes of only two meals a day, but feasts have been known to begin in early morning and to end only at sunset. What delightful, varied-tasting Chinese dishes can be served at Kashgar banquets! A few samples of such festive dishes are: ducks'-egg soup, stags' tendons, sharks' fins, bamboo shoots, wild duck, preserved eggs, all manner of pungent sauces, roasted mutton, sweet-sour fish, and many, many kinds of chicken—boned, broiled, roasted, fried in quarters, chopped, and diced and fried in strips.

There are also many types of Wei-wu-erh entertainment. In the narrow streets a fortune-teller, sitting cross-legged, will ever be ready to promise good fortune for a few cents. The tea-shop, where the Wei-wu-erh, unlike the Han Chinese, drinks his tea with sugar, is another congenial spot. Theaters were for a long time unknown, but a Chinese performance is nowadays a pleasant diversion; and Soviet motion pictures have also been brought to town. There is dancing, too, but it is not the kind common to the Occident; and it is for the men. Only in rare instances do the women join in the dance. Kite-flying is popular with the young Wei-wu-erh, while the most strenuous sport for the adults is the game of *ulagh*. This is played on horseback in teams and has a distant resemblance to polo; the object, though, is to retrieve the carcass of a goat or a sheep. It is a wild, uproarious, racing *melee*, and the source of endless excitement and laughter.

"Han" Chinese

Tu Chung-yüan states that the "ruling" Chinese (he calls them "Han" by way of contrast to the rest of the population) constitute about

Manchu
Mongol

had not held land or engaged in trade in Sinkiang, but not so the Solons and the Sibos. They settled on the land and colonized in a resolute way. 563 167

The Japanese invasion of Manchuria in 1931 has brought many Manchurians into Sinkiang as refugees. These took a prominent place immediately in the life of the New Sinkiang, and they have constituted a considerable numerical addition to those already in the province.

Since Sheng Shih-ts'ai is a Manchurian, his administration has offered this people another unique role in Sinkiang, comparable to that of the Bannermen of previous days. Sheng and those of his blood, for one thing, can serve as "middlemen" between the Han Chinese from other provinces and the Wei-wu-erh. For another, by helping in the reconstruction of Sinkiang they can be preparing a formidable supply base in the "rear" by which their Manchurian homeland may ultimately be liberated from Japan.

The Mongols

Genghis Khan's Mongols, who in the thirteenth century subjugated Chinese Turkestan and long were dominant there, now amount to only about five per cent of the Sinkiang inhabitants. Picturesque in their role as nomadic horsemen, but not so picturesque in their susceptibilities to drink, the Mongols of Sinkiang constitute one of the great ethnological curiosities of the world. They have a great past to look back to; yet how they have changed! They once possessed the vigor and strength to sweep across all Asia in conquest and even to terrify Europe; they set up vast kingdoms and in the heyday of Kublai Khan, the Mongol Court at Peking was liberal and cultured, a great patron of the arts. But for four hundred years the Mongols have been under the religious whip of the Lamaist church, and only now in the twentieth century are they gradually rebelling, under the spur of ideas introduced from Soviet Russia. [162] 563

A fascinating figure they cut as they swagger about in long varicolored gowns, large over-sized knee-boots, and broad-brimmed and cone-topped hats. They are persistent drinkers, and can have a rousingly good time on almost anything intoxicating from *arak* or Russian vodka [291] [273]

to a rare imported 85 brandy.

little change despite the death and flux all around it. It has been demonstrated that the Mongols only ruled South Sinkiang, and did not occupy it as they did the territory between the T'ien Shan and the Altai. The contrast in living conditions of the Mongol nomad and the Wei-wu-erh man of the land is even today one of the noticeable differences between life in North and South Sinkiang. 563

Today the Mongols are mainly represented in Sinkiang by the Unen Susuktu, the Bato Setkhiltu, and the Ching Setkhiltu Leagues. The Unen Susuktu League, composed of Old Torgot Mongols, is numerically the most important of these three. Its representatives are to be found around Ching-ho and Wu-su in North Sinkiang and Karashahr on the southern slopes of the T'ien Shan. The Bato Setkhiltu League, modern representative of the Hoshots, also is located around Karashahr (Yen-ch'i). The New Torgot, New Hoshot, and Orianggai Mongols of the Ching Setkhiltu League are to be found in the Altai region, especially in the vicinity of Pu-erh-ching. In addition there are two groups of Ch'ahar Mongols in the Borotala Valley between Tihwa and I-ning, and a concentration of Olöt (Eleuth) Mongols in the I-li Valley, many of whom are also known as Kalmucks.

Mutton, *kumis,* and cheese are what mainly fill the Mongol larder. But, for the fastidious, that cheese would present a terrific trial, so filled is it with hair and sundry other debris. Nomad that he is, the Mongol lives in a felt tent, called a *yurt,* and his wealthy neighbor has great numbers of these—curious, collapsible, uncomely habitations. If devout, he dedicates one or more of his sons to the Lamaist priesthood, where celibacy is supposedly required. In accordance with this tradition, entrance to the Kalmuck monastery is usually forbidden to women; but on certain rare religious festivals each year women are said to be admitted. Then, the story goes, the Mongol Lamaist forgets his vows in a wild, sensual Bacchanalia. 262 342 712

The Mongol woman wears a cloth skirt, often brocaded, a blouse of brocade also, a wide saucer-shaped hat and thick sturdy boots, that are life-long items of apparel. Innumerable necklaces and bracelets of precious stones and long false braids which she makes of horse hair or, if she can afford them, even of human hair, are also part of her costume. 291 301

nalized with a loud sounding of the table and a solemnly sworn oath. 695
The vow resounds fiercely through the *ak-ui,* and then justice has been done.

Kirgiz scoff at the thought of grubbing at the soil, but they are 151
hardy, courageous men who mount patrol on the lofty Pamirs. They 223
have a keen sense of sight and can spot small objects from miles away. 224
Falconry is the great sport for those who are the wealthiest, and the 526
usual quarry is a type of hill partridge, the *chikor.* Sometimes the young women as well as the men become adept at this. Big game is limited, but at times the Kirgiz do hunt the now rapidly vanishing *ovis poli,* or long-horned mountain sheep, when it can be found. A sport they especially like is *baiga,* a contest like the *ulagh* of the Wei-wu-erh. In *baiga* some forty or fifty mounted sportsmen strive with each other to retrieve a dead carcass of a sheep or goat. One of the contestants dashes forward and hurls the carcass to the ground while the others wait. Then, in a thundering onrush of dust and shouts, the remainder of the players lunge toward the game. They resort to all manner of tactics to get to the recumbent prize—they beat an opponent's mount if it is in the way, they unhorse each other, and they ride their steeds like champions. Such confusion and bedlam; but it is rare, beautiful excitement.

A long coat stuffed with wool and cotton is worn by the Kirgiz over 291
trousers tucked into high boots, while a fur piece with ear coverings 581
(or an embroidered round cap) keeps his head warm. His woman is attired alike, but she wears a turban precariously high on her head. The gala Kirgiz occasion is a wedding, and divorce is not common. According to his religion a Moslem is permitted four wives, but a Kirgiz is usually not rich enough to afford more than one. Hilarity and celebra- 764
tion, not sadness, characterize the funeral ceremony of the Kirgiz. The basis for this, they point out, is that the dead are giving away to their heirs the wealth that has been amassed during a lifetime of labor; festivity, consequently, is in order. At the funeral the dead person is placed on a hill-top, interred with food, clothing, and a certain amount of money in a high, walled tomb. The sustenance is supposed to feed him on the way to the hereafter. This, like certain other rites of the

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

been record time. Gerard's pony also tried to break the flat-racing record for Kashgaria on this stretch, with the result that four miles out of Suget we came up with G. standing ruefully by his steed and holding half of one of its hoofs in his hand ; it had put its foot into a hole, split its hoof, crossed its legs and turned head over heels all at once, it appeared. Fortunately the ground was soft. In a leafy suburb of Yangi Hissar we were welcomed with mounds of toffee, melons of vast size and many loyal speeches by the Indian Shylocks of the town. Further on the District Magistrate and the Commandant of the Garrison met us and we went through the formality of the official tea-drinking. The Amban was a complete contrast to him of Tashqurghan ; he was a stout, clean-shaven, intelligent type of person, rather like a mediæval monk. He had once, he told us, been a student at the Peking law-schools and had served as a judge somewhere on the coast. The Celestial effect of his black satin coat and his cream-coloured silk skirt covering close-fitting white calico trousers was somewhat spoilt by a bowler hat which had seen better days.

Escorted by the local soldiery we moved slowly in procession into Yangi Hissar. It was a relief to enter the cool, dustless streets of the bazaars, which here are not domed as in Persia but roofed after a fashion with sacking and wattles. The shops struck us as neater and cleaner than those of India or Persia, the counters of the many food-shops, fruiterers, butchers, etc., being well scrubbed. The Chinese shops are particularly neat and tidy, and reminded one of village "general shops" at home.

Hardly had we arrived at the garden of the empty Swedish Mission bungalow when the Amban and Commandant, most courteously according to Chinese ideas, came to call. Fortunately the Aqsaqal had prepared tea and a noble spread of fruit and sweets. During this function we were treated to a little bit of Chinese servants' manners which very nearly upset our equilibrium for good and all. When he sat down, the Amban took off his bowler and handed it to his servant, who stood behind his chair. The servant, who already wore a decrepit Homburg, took the Amban's hat and coolly, as if it were the most natural thing to do with it, clapped it on top of his own ! During the rest of the meal we all had to keep our eyes firmly averted from the two-hatted servant, for anything more ludicrous than the sight of his solemn, old-family-butler face surmounted by the Amban's seedy

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

very well, and the negatives of it which I took up with me to-day were most useful in enabling me to identify the various peaks. Again I spent three hours on the top, mapping and photographing, but this time there were no contretemps on the way down and we returned to camp before sunset. D. and Nazaroff have had a good day too. They went out shooting rock-pigeons this morning and got two each, and in the afternoon D. gave a tea-party to the Kirghiz women and children of the valley. This has caused great excitement. Seven women and two children came, all there are in the valley, bringing their own wooden bowls like school-children their mugs to a treat. D. had plenty of bread baked for the occasion in one of the *aq-ois* and had also made some drop-scones herself; she bought quantities of rich yaks' milk in the morning and used up in the tea most of our remaining supply of sugar, which the ladies with squeaks of delight scooped with their fingers out of the bottom of their bowls.

Khanterek, 21st October, 1922.

All the Kirghiz, including D.'s guests of yesterday, came to see us off this morning and seemed genuinely sorry to bid us adieu, begging us to come again next year. The Chopkana pass proved 11,500 feet high and fairly easy, though loaded camels could not have crossed it. At the top, under the crags of Kaying Beli, I went after a covey of snow-cock, which the Kirghiz call *ulai*, but they were far too wild. This bird seems to be the same as the *rām chikor* of the Himalayas, and is the size of a bustard; he is a true partridge and is marked like a chikor, but, living like the ptarmigan on or near the snow-line, he has more white about him. His bill is curved like a hawk's, very curious in a partridge. Just below the pass on the north side is the highest summer *yailāq* or camping-place of the Kirghiz, a pretty "alp" with firs; there was nobody there, but a mile further down at Ui-chi we found small crofts and tents and three or four families of Kirghiz. Two of the women wore most wonderful head-dresses, peaked fore and aft and garnished with red embroidery, quite different from the flat-topped turbans of the ladies of the Pamirs. Apparently only the richer ones wear this curious head-dress. All the Kirghiz crowded round D. for medicine; her daily "sick parade" has become quite an institution and is probably the chief reason of our popularity.

The Chopkana people have brought down an *aq-oi* for us to the little apricot grove by the bridge. We have come down 3,000 feet from Kaying and 5,000 from the top of the pass, and the warmth in this sheltered spot is delightful. To-morrow the caravan goes to Saman only, as we want to reconnoitre the Achiq Jilgha, a side-glen at the top of which I am told there is a pass leading over the Gez River and the main winter road between Kashgar and the Pamirs.

The problems of travel in the wilds have been enormously simplified for us on this pioneer trip by the admirable behaviour of our men, all of whom work splendidly so that everything runs with clockwork precision. Our programme on an average march is as follows. At seven Ahmad Bakhsh brings tea to our respective tents, shortly followed by Yakub and the tub. Yakub has had the bath-water simmering in its oil-tins on his own particular fire since the night before; the same tins provide the hot water required in the kitchen. By

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

very nearly caused a stampede of the entire cavalcade. A little further on we rounded a corner and came upon the real Sinkiang Army, cavalry and infantry, whose buglers set up a wild fanfare; uniformed aides-de-camp and black-coated Chinese secretaries met us bowing with their masters' red-paper visiting cards and next moment, dismounted, we found ourselves shaking the limp unaccustomed hands of the local hierarchy. These included the Magistrate of Yarkand, an alert and intelligent Cantonese; the Commandant of the Garrison, an ancient Yunnanese General in a cream-coloured silk shirt, with a head, as D. puts it, positively waggley with age; a speechless Captain in a tightly-buttoned greatcoat, and one or two Assistant Magistrates in skull-caps and Chinese civil dress.

(From a letter of D.'s dated 29th October, 1922.)

This morning (Sunday) I went to the Mission Church and came back through the bazaars. Some of the types I saw were extraordinary—strange wild-looking men in square fur caps and ragged clothes, with Mongol faces and the eyes of people without minds! Shrivelled old men and women, mere heaps of rags, crawling about the streets. Fat Begs, picturesquely dressed in black tunics and trousers and long boots, with wonderful striped coats over all. Veiled visions with little fur-edged velvet caps, old Chinese men with brown walnut faces, and terrific Chinese babies like small lumps of dough. What it will be like on market day I can't imagine, for I am told most extraordinary types come in from the deserts and marshes round Yarkand.

Yarkand, 5th November, 1922.

Yarkand is a much larger but less effectively-situated city than Kashgar. It is all on the flat, and there is no river across which, as at Kashgar, you can obtain a *coup d'œil* of the town and its walls. All you can see from outside at any one point is a section of the massive ramparts, in good repair round the New City but somewhat dilapidated round the adjacent old town; suburbs with long straggling bazaars further confuse the view. Once inside the walls, however, you are struck by the size and spaciousness of the long roofed bazaars, far better-built than those of Kashgar, and by the quaint "bits" and picturesque corners at every turn, of which glimpses are caught through every second doorway; courtyards of humble dwellings, inns, corners by ponds with tumbledown wooden houses and weeping willows drooping over them, eating-shops and groceries, smithies and old-clothes shops and carpenter's shops, and everywhere masses of picturesquely-garbed people. The most remarkable sights in the streets are the beggars, positive miracles of grotesque raggedness and boniness. But Yarkand, though delightful at this season, must be hot and unhealthy from June to October; there are many flies and mosquitoes about still, and malaria (not a bad kind, however) is rife. The universal cretinism is distressing; every fourth person one meets has goitre. This is undoubtedly due to the bad water drunk by the people; although two large rivers come out of the mountains quite close to the city, the Yarkand and the Tiznaf, no attempt has ever been made to bring their waters regularly to the

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

a cosier and more private apartment; she has but one lattice window, but that looks down on to the roof of a carpenter's house, on which the women sit spinning and sewing in the sun all day long; cocks and hens peck about amid heaps of shavings, and children clad in long boots, greatcoat and nothing else peep over the edge into the street, tumble down the ladder into the shop and otherwise enjoy themselves without anyone minding. Children are cheap in this fat, easy-going land.

Khotan, 27th November, 1922.

We have just returned (8 p.m.) from an interesting but arctic dinner-party at the Yamen. Our hosts, the Amban and Commandant, had arranged a theatrical performance for the occasion, a great honour. D. and I were met within the Yamen by two parallel processions headed by our hosts and their wives respectively; I was led with much ceremony to one dinner-table and D. to another separated from the men by a low partition. The travelling company's stage was set in the open courtyard opposite us.

The prevailing note of the decorations was red; the walls of the Yamen building behind were covered with fine scarlet embroidery and scrolls of the same colour inscribed with Chinese characters in gold; under-foot were red Khotan carpets, while from the roof of the portico and the branches of the trees in the courtyard hung scores of red Chinese lanterns. Most of the latter were of paper, but several of them were of the beautiful and fantastic hexagonal pattern with panels of embroidered silk and long coloured tassels. Major Ma told me that most of the embroidery had been done by Turki women in Khotan, but he hastened to add that the Khotanis had learnt embroidery from the Chinese.

The dinner lasted some four hours, and the theatrical performance went on all the time.[1] After sunset the temperature sank to several degrees below freezing-point, and I nearly froze to death. The Chinese never mind how cold it is, for their winter clothes and boots, lined with fur throughout, are as admirably designed to withstand cold as their summer costume is to keep its wearers cool. D. says she was better off, thanks to large braziers which were kept under the table well stoked with wood-embers. She was charmed with the little Chinese ladies, who wore the regulation black satin tunic and trousers and their hair scraped back and twisted into small buns lavishly decorated with ornaments of jade and precious stones. By far the loveliest of her hostesses, however, was a Turki girl from the Titai's household at Kashgar, who was married to one of the military officers. She had, according to D.—I missed this vision—a perfect profile and small oval face, a complexion like a wild rose and large limpid dark eyes; her voice, like those of the beauties of Kashgar, had a kind of uneven tone with long, full, liquid notes.

The ex-Amban's mother, with whom D. exchanged calls yesterday, was not at the dinner. She, according to D., might have stepped straight out of a fairy-story. She looks about a hundred and fifty, wears a black silk handkerchief tied round her head like a pirate, and owns an enormous woolly black cat which adores her and sits all the time licking her hands and face.

[1] For a description of a Chinese theatrical performance, see pp. 245–7.

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

there is the much-frequented shrine of one of Kashgar's many lady-saints, Bu Mariam. It is a simple affair; a grove of ancient desert-poplars, two or three single-storied buildings on a little hill, a tall conical mound of faggots and sand surmounted by a bundle of long poles, and all round in serried ranks the tombs of the Faithful. Escaping with difficulty from the idly curious of Tarim Bazar we made tea for ourselves under a scented tamarisk-bush near the shrine. In a corner under the ancient poplars some families of pilgrims from Khotan were encamped with their ponies, donkeys and goats around them like a nomad tribe on the move; an incredibly old beggar in his elaborately-ragged, almost theatrical patchwork costume and mediæval sheepskin-rimmed extinguisher hat doddered about among the graves; and all the while, incongruously, every tree and every bush was loud with the chorus of Spring.

Next day we crossed the westernmost and narrowest section of the Takla Makan, 24 miles broad, to the tiny settlement of Langar among the first jungles of the Yarkand River. It was not a pleasant march. Though there were no high dunes to cross, the going was heavy throughout, the sun's heat trying and the endless vistas of tamarisk-cones inexpressibly monotonous. The tarantass had as usual been sent back after our first double march, and we both rode. But the worst was now over. Next morning an exhilarating two-mile canter brought us to the river, across the placid waters of which roomy flat-bottomed ferry-boats were plying to and fro with cargoes of fur-hatted carters, blue-hooded Chinese carts, gaily-decked horses tinkling with bells and villagers in costumes of many colours. Across the river, in a grove of trees from which last year's leaves had not yet fallen (so calm and windless is the winter here), we were met by an unexpectedly imposing cortège. Twenty horsemen escorted a landau drawn by three fine bays, harnessed troika-fashion and skilfully handled by an obviously Russian-trained Turki coachman. In the carriage sat a good-looking, clean-shaven young Chinese gentleman dressed in the regulation black silk coat and white skirt, and wearing the neat black cap of his country instead of the ridiculous bowler favoured by most of his colleagues. It was the Amban of Maralbashi, of which district Merket is a subdivision, and he was actually on tour—the first and last occasion during the whole of our time in Kashgaria on which we met a District Magistrate away from

DULANI WOMAN WITH SICK LAMB, MERKET [p. 124]

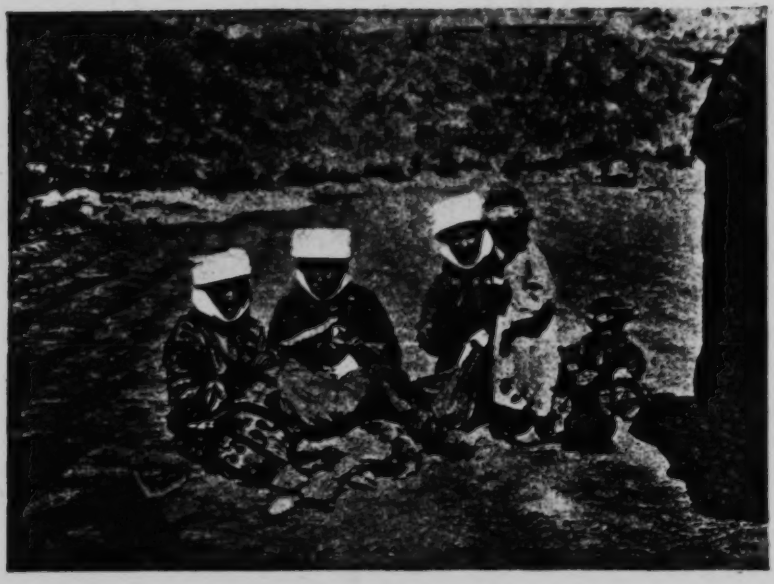
291

DEBTOR WEARING CANGUE, MAGISTRATE'S YAMEN, KARGHALIK

681

[Face p. 124]

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All



291

KIRGHIZ CALLERS, QIZIL TAGH REGION

252
291

A KIRGHIZ WEDDING BREAKFAST, UPPER QARATASH VALLEY

[Face p. 132]

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

of the servants and baggage round by the Ghijak Pass to the north, while D. and I with two orderlies, a couple of Kirghiz guides and little else but our toothbrushes, crossed the Kizmak. Each party spending a night on the way, we were to meet the baggage at Chat in the Qaratash Valley, six miles above the great gorges down which we hoped to pass.

Before carrying out this plan we halted a day at a croft called Chong Terek or the Big Poplar, a couple of miles up the Chumbuz Jilgha. The day was spent by me in surveying the lower part of the Chumbuz valley and by D. in doctoring the Kirghiz, baking scones and hunting chikor and pigeons. We were still, at 8,000 feet, among agricultural Kirghiz, and we did not like them nearly as much as the pastoral inhabitants of the higher levels. The people of the lower Chumbuz Jilgha seemed to us a mongrel mixture of Turki and Kirghiz, combining the laziness of the former with the untruthfulness of the latter and lacking the good qualities of either. The women, too, D. said, were more like the sophisticated product of the plains than the handsome, fearless, busy ladies of the lofty grazing-grounds. We found ourselves among the latter kind once more at the Kizmak pastures near the head of the Chumbuz Jilgha, which we ascended on 9th April while our caravan went round by the Ghijaq Pass. The tents of the Kizmak Kirghiz were pitched at an elevation of 11,100 feet, on a steeply-sloping strip of land under high red sandstone cliffs beside the partially-frozen stream, and the place swarmed with a picturesque medley of men in huge fur-rimmed caps, women in their quaint turbans, children, yaks, ponies, sheep, goats, dogs and cats. A large *aq-oi* full of warm-tinted rugs and other Kirghiz "furniture" was hastily vacated for us, the tiny bath-tent we always carried on these occasions was put up outside, and we were soon comfortably settled. It was still early in the afternoon, and the ladies soon had D. out; armed with her medicine-bottles she visited each of the other tents in turn, bathing sore eyes, anointing neglected cuts and badly chapped hands and prescribing for the universal indigestion caused by the rock-like bread and masses of sour cream the Kirghiz indulge in. Her description in a letter of the scene in the last *aq-oi* she visited is delightful. "I sat on the floor," she says, "tying up a woman's badly-cut knee, while three others stood round holding out their dresses as a screen from the male inmates of the tent; in the middle, over the

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

CHAPTER X

A MURDER CASE AND A DIFFICULT JOURNEY

EARLY summer in Kashgaria is a time of crystal-clear mornings and noonday skies of indigo flecked with argosies of creamy clouds. But the weather is by no means monotonously perfect. Every week or two comes a thickening of the atmosphere and an increasing sultriness which leads up to a *buran* or storm of dust and rain. Compared with those of South Persia or Upper India these *burans* are mild affairs, though further east round the edges of the Takla Makan they can be bad enough. A high wind, a pale brown sky, a consciousness of fine loess dust collecting in one's eyes and gritting on one's teeth; this goes on for some hours, perhaps the whole day, and then comes a drumming and a sputtering of warm rain which passes in an hour or two and leaves the air clean and sweet, the garden full of scent and the landscape of colour. Colour—that is the note of Kashgar in summer. Not only is Nature a rich mosaic of emerald and turquoise and ochre, but Man decks himself—and herself—in every colour of the rainbow. Accustomed to the dirty white or dust-coloured raiment of Upper India and Baluchistan, the effective but monotonous dark red of the women of Rajputana and Central India, the dead white or coal black affected by their sisters in Persia and Mespotamia, I did not know what the "gorgeous East" could be until I saw the bazaars at Kashgar on a summer's morning. The 'Id festival which comes at the end of the Ramazan fast happened to fall in May our first year. This is an occasion on which every one who can afford to do so, man, woman and child, comes out in new clothes—and almost every one can afford them, for the dyed silks of Khotan are dirt-cheap and even the superior products of Ferghana and Bokhara far from dear. To the many-hued cloaks, dresses and pork-pie hats

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

291 of the ladies are added the long striped *chapans* of purple, green and yellow sported by their husbands. But the prettiest pictures of all are the merry groups of little girls who roam the streets hand-in-hand clad in rainbow-tinted silks and cottons, their curls decked with red roses thrown to them from the flower-stalls. Many of the colours are crude enough, green and yellow, magenta and vermilion, mauve and peacock blue; but even the gaudiest contrasts somehow blend under the blue sky and against the warm-toned background of wooden houses and loess bluffs. Of many a vivid picture one perhaps stands out in memory. It is of the sun sinking in glory over the Tien Shan, its level rays bathing farmstead and foliage in gold; at the door of a farm-house where there has been a party, a group of departing women guests stand gossiping, their cloaks, dresses and caps making an exquisite pattern of orange, maroon, apple-green, rose-pink, purple, indigo and lemon-yellow all enriched and blended by the golden light; beyond, the long brown walls of Old Kashgar.

Midsummer approached, the cooling showers became rarer, and there came a suspicion of sultriness in the nights. The Chinese officials retired to the seclusion of their yamen gardens, the Swedes in relays to their "hill-station" at Bostan Terek, and the Russians to their favourite camping ground at Salarma, ten miles from the city. As for the better-class Turkis and British subjects, they had already deserted the town for their country gardens. It would be disingenuous of me to convey the impression that we at the Consulate-General suffered from the heat and that a trip to the "Hills" became advisable on hygienic grounds. But prevention, we told ourselves, was better than cure; I had one or two long reports to write which would be the better for the seclusion of a suitable *villégiature*; and altogether there were cogent reasons for a short sojourn among the mountains. In truth, of course, it was the Happy Valley that called us, and there was no stopping our ears to its call. Whether we would succeed in reaching it or not was another question. The Tümen and Qizil Su rivers were in full flood and several bridges had already been carried away, including the big one between the Old and New Cities; I had visions of the lower Qaratash valley brimming with turbid waters and our caravan struggling hopelessly in their grip. But I knew that even if the direct route proved impossible, we could still as a last resort reach Kaying Bashi by a three days' détour across seven of the "Nine Passes" in the Gez

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

291

DISPENSING MEDICINE TO THE KIRGHIZ, CHOPKANA JILGHA

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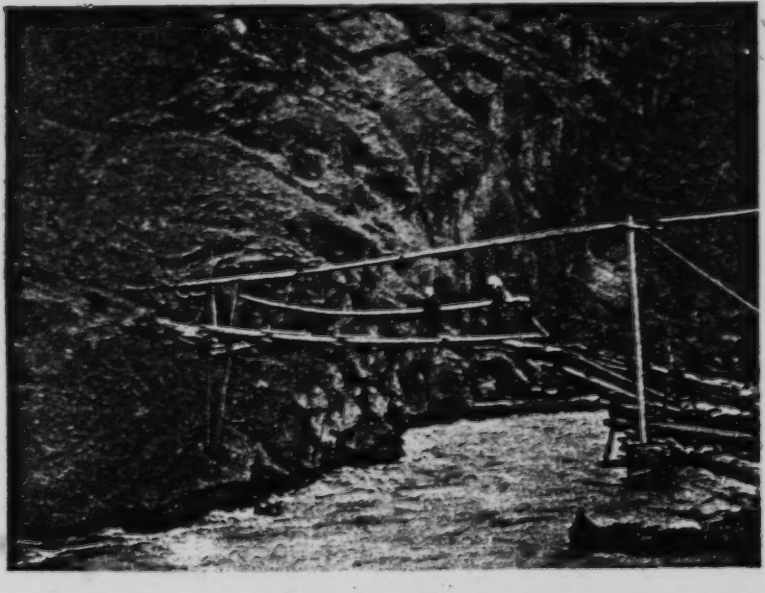


A KIRGHIZ BRIDGE BUILT ON THE CANTILEVER PRINCIPLE, KHANTEREK. THE FOREMOST OF THE LADIES CROSSING IS CARRYING TWIN BABIES

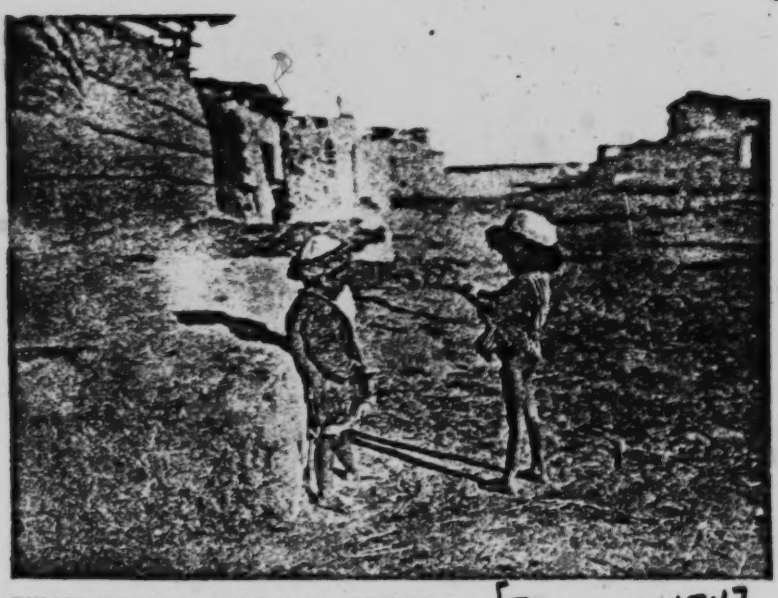
[Face p. 146]

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

796

A PROFESSIONAL BEGGAR, OLD AQSU

291



DULANI CHILDREN, MARALBASHI DISTRICT
A GAME OF CAT'S CRADLE

[Face p. 184]

563 and their thin beards were black. They were of average height
[142] and no corpulent people were observed.

2. Economic activities

[233] The Sarigh-Uighurs are breeding horses, cows and sheep. Their
[556] economic position seems to be very poor. Even the richest man owns
[291] only a few horses and cows. They live in homesteads. Their clothing is Chinese in style.

H. The Tatars

1. Economic activities

Only a few thousand Tatars live in Sinkiang. They represent
[167] a very distinctive Mongoloid type of Turk. Most of the Sinkiang Tatars had fled from the former Kazan Khanate in the Volga region after the Communist Revolution. Some, however, have lived in Sinkiang since the sixteenth and seventeenth centuries.
[463] Despite their small numbers the Tatars have had remarkable in-
[441] fluence as merchants and traders due to their high education.
[871] For a long time they have been the middlemen between the Russian merchants and the Turkic tribes.

2. Religion and literature

[771] The Tatars are either Moslems or Christians. Their litera-
[538] ture is very well-developed and illiteracy is practically unknown.
[212] In Sinkiang they still use the Arabic script.

III. The Mongols of the Northwest

A. The Mongols of Sinkiang

1. General characteristics

The Mongolian tribes of Sinkiang are all Oirats or Western
[167] Mongols. Only the Chahar Mongols, who were transferred from Inner Mongolia by the Manchus, are Eastern Mongols. A small group, the so-called Uriangkhai, are considered to be Mongols, but in reality they are Turks who have adopted Mongolian as their new language.

a. tribes

[619] The Western Mongols (Oirats or Ölöts) of Sinkiang consist of
[197] two tribes: the Koshuts and the Torguts. They all speak a Western Mongolian dialect, very similar to Kalmuck, formerly spoken in the Kalmuck Socialist Republic.

b. religion and economy

[771] All Western Mongols are faithful Buddhists. They are said to
[233] be very uniform in their customs and habits. They are all pastoral
[342] nomads and breed horses, camels, sheep and yaks. They still live
[614] in collapsible tents. The clan system is well preserved.

2. Physical characteristics

563 Employing Eickstedt's terminology, the Western Mongols repre-
141 sent the Mongoloid race, and are one of its purest examples: the
142

20

/Chinese Moslems (Dungans)/

000 Northerners are never without it.

S N 563 342 171 2. Patterns of living

a. Dwellings

Houses of the Chinese Moslems are similar to those of the Han Chinese in style and construction. Externally their mosques resemble Chinese temples. There is always Arabic writing carved in wood above the entrance of the mosque to mark its identity. But in Sinkiang the style of mosque architecture is not Chinese, and the buildings as a rule have minarets.

S N 563 342 35 [369] [531] Village life is very much like that of the Chinese. People live in mud huts with lattice woodwork, windows and simple furnishings. Well-to-do people in cities and towns, where they usually congregate in separate districts, live in Chinese style houses distinguished by the carvings on the windowframes, doorways and woodwork inside, which are of elaborate Arabic design quite different from Chinese wood carving. In both rich and poor homes the ancestral shrines and tablets are missing, and in their places are scrolls with Arabic writings or passages from the Koran. In the northern and western parts of this region the living quarters are simpler. There are colonies of flat-roofed mud houses built along the cliffs.

S N [212]

b. Food

563 262 184 Food habits are similar to those of the Han Chinese, though Moslems do not eat pork and consider it unclean. Meat is a luxury for the poor. Mutton is preferred, though beef is also used. In the western part of the region the very poor use horse meat, though it is forbidden by their religion. Vegetables are a part of their daily diet. In the northwest part of Sinkiang, fruits such as apricots, plums, mulberries, melons and grapes are available, as well as smaller quantities of pomegranates, apples and pears.

S N 563 252 Mutton fat, butter and linseed oil are used for cooking. In eastern Sinkiang the style of cooking is influenced by the Persian, Chinese and Turkish styles. The Chinese Moslems abstain from wine, and are not much addicted to the smoking of opium. They do not like to eat with non-Moslems, especially the Han Chinese, because they consider pork eaters unclean. Strict followers of the religion even avoid eating utensils which have been used by others, and carry their own bread when they travel. No meat may be eaten unless the animal was killed according to prescribed religious ritual.

S N 563 291 The style of dress for both sexes is generally the same as that of the Chinese except for the headdress. The Dungan men can be recognized by their white skullcaps, embroidered with a faint design in colored thread, whereas the usual cap of the Turk or Kazakh is colorful and more richly embroidered. Some Dungans dress in gray and wear white or blue caps. For ceremonial occasions or worship, the Imams, Ahungs and Mullahs, who sit

/Chinese Moslems (Dungans)/

within the railings in the mosque and read the Koran, wear white or green turbans, the leader's turban being more elaborate, with a tassel hanging down the back. Common people wear pointed octagonal caps of white, red or black, the color distinguishing the sect to which they belong.

Some women dress differently from the Chinese women, and wear a sort of turban hat. Ordinarily their dresses are in dark colors, but they may wear gay colors for festivals. According to ancient custom they must veil their faces in the presence of men, but this custom was abandoned long ago.

In cities and towns where the Chinese Moslems dress exactly like the Han Chinese, the men can be distinguished by their physical build and features, but the women are not easily recognized.

d. Occupation

Most Chinese Moslems are business men and traders, and most of them also farm. As farmers they are not equal to the Han Chinese, but they excel in dealing with cattle and everywhere they monopolize the beef and sheep trade. They are also merchants, bakers, workers in jade, money changers, and inn and restaurant keepers.

Outside a Moslem-owned restaurant there hangs a sign displaying a water pot surmounted by a dress hat, and two Chinese characters, Hui-hui. The pot signifies ceremonial cleanliness and guarantees that no pork is used. The hat indicates respect to customers. There are also two Chinese characters on the tea pot, meaning "Pure and True."

Formerly their religion forebade the Moslems to become money-lenders, barbers, fortune-tellers, actors, or servants or apprentices to the Chinese. How strictly the people now observe this taboo is not known.

3. Social values

a. Group spirit

The we-feeling is very strong among the Dungans. The whole group will sacrifice time and money for an individual oppressed by outsiders, and fight for him until justice prevails. Endowed with a courageous nature, the Moslem man is willing to sacrifice his life for the welfare of the group.

This spirit is shown by overt expression in daily social relationships. The Chinese title Lao-piao (old cousin) is applied even to a stranger of the same religious faith. The word old signifies respect; cousin signifies blood relationship. Hence Lao-piao indicates a feeling of closeness toward all members of the faith. Another expression of this feeling is found in the saying that "every Moslem in the world belongs to the same family."

b. Concept of charity

Many of the values in Chinese Moslem society are based upon

/The Kirghiz/

563 262 [484] When a Kirghiz travels, he brings along a few balls of qurut and supplements them with wild rhubarb and celery which he finds on the mountainsides.

[935] Bread is made in solid lumps leavened with sour milk. The poor cannot afford bread. They eat large quantities of mash. Meat is a luxury. A sheep is killed only on an important occasion, but when the hunter is successful his family enjoys game meat.

c. Clothing

563 291 The people dress in keeping with the severity of the climate. Men wear long coats padded with cotton-wool. Trousers are also padded, and tucked into the leather knee-boots. Fur caps are pulled down over the ears to protect them from the bitter cold. Leather slippers are worn inside the boots, and the boots are removed when one enters the tent.

Women's dress is similar to that of the men, except for the headgear. The women's headdress is a large turban of muslin or similar cloth, nine to twelve inches high and of corresponding thickness. For dress, men wear embroidered skullcaps surmounted by sheepskin hoods lined with wool. They also sometimes wear a conical hat with two slits at the bottom to allow the brim to turn up.

3. Custom

563 583 562 Girls are at a premium in Kirghiz society, and the father of a would-be bridegroom has to pay a handsome price for the bride in money or its equivalent in livestock (thirty to three hundred sheep and two to thirty camels). Parents betroth their

563 584 583 son when he reaches the age of six or seven, to some neighbor's daughter of about the same age. A bride price is then settled by women relatives of both families. The boy's father pays a first annual installment, and the girl's father gives the boy a shirt or coat as a token of the betrothal. Then the marriage contract is complete. If for any reason the contract is broken, the installments paid are refunded. When the agreed amount has been

563 585 [582] paid in full and the bride and groom have reached the proper age (fourteen for girls, sixteen for boys), the boy's parents invite all the neighbors to a feast and announce the marriage. The bride and groom do not attend the feast, but remain in their tents all day. There is no ceremony. The feast and announcement, known as the Nikah, constitute the wedding.

563 585 591 The bridegroom is not yet allowed to take his bride away from her home. She continues to live with her parents for two to five months, during which time her parents make and furnish a tent (aq-ai) for them. Meanwhile the boy remains at home, if it is nearby, or in a tent lent him by the girl's parents. He may

[606] go every seven or ten days and stay with the girl in her tent, but the visits must be kept secret from her father. If he appears before his father-in-law, it must be as a stranger.

/The New Uighurs/

000 ing thick porridge and pilav, are eaten with the fingers.

c. Clothing

563 291 Men's clothing consists of a short inner robe (chapan) and white cloth trousers. A gray-brown or dark blue cotton robe is worn outside. The outer garment for winter is lined with cotton-wool or sheepskin. The man girdles himself with a dark blue, brownish or crimson cotton sash. In the summer the men wear skullcaps, which are taken off only when the head is shaved. In winter a warm hat with a wide band of fur is worn over the skullcap. Men wear high-heeled boots. When they go to the mosque to worship, or go to visit friends, they wear galoshes over the boots and leave them outside or in the entrance hall.

Women wear long white cotton shirts, narrow at the bottom. For convenience in nursing, the shirt of the married woman has a front opening trimmed with crimson or pink cotton ribbons. A girl's shirt buttons up the back. The outer garment is a long-sleeved robe reaching to the ground. Sometimes a wide-sleeved short jacket is worn over the robe. No sash is worn by women. Boots are similar to those of the men, except that they are fancier and tighter around the calf.

On hot summer days, both men and women wear only their inner shirts, and children run naked most of the summer. In spite of the fact that the ground is very hot in summer, both men and women usually go barefooted.

[302] The girls wear their hair braided in a number of tiny plaits tied with ribbons. Married women braid their hair and wear the plaits in front. Neither men nor women are often seen without hats. In summer the women wear caps or scarves tied onto the backs of their heads. In winter they wear fur hats similar to the men's. Veiling was a custom strictly observed during the reign of Yakub Bek, but it is now disappearing.

563 301 Like most of their sisters elsewhere, the New Uighur women love jewelry. For dress occasions they wear silver earrings mounted with gems, silver finger rings, and coral or glass beads. When flowers are available, they wear flowers on their heads.

d. Tobacco

563 276 Almost all the New Uighur men, and in fact most of the women smoke and chew tobacco. Pipes for smoking are massive wooden products of native craftsmanship. Hashish is used a great deal in the larger villages and towns, though not in the smaller settlements, and in the big towns there are special houses where hashish is sold.

3. Customs and etiquette

563 a. Marriage

562 58 Unlike the Kirghiz, whose brides are highly valued, New Uighur women are at a discount and no bride price is paid. Men can marry easily, and divorce their wives even more easily.

/Western Mongols or Torguts/

As their forefathers had much contact with the Russians and the Chinese, they are more or less influenced by the culture and civilization of both. The Chinese influence appears to be the strongest.

Largely nomads, the West Mongols live a life similar to that of their nomad brothers of Inner Mongolia. Only as a last resort do they abandon tent life and take up agriculture.

The nobles who live in cities dwell in houses that are a combination of Tibetan and Occidental architectural style, flat-roofed, whitewashed, and with walled-in courtyards. Like the Chinese, they sleep on k'angs. One often finds Russian furniture in the house, Chinese embroideries decorating the walls, and red silk draperies with Mongolian mottoes.

The ordinary people wear long gowns of Chinese cut, but the customary Mongolian sash and equipment (see clothing section of IMAR Handbook). A young man wears a long gown with a sleeveless velvet waistcoat on top. Formerly, the officials wore silk robes of Chinese cut, and the decorative cap of Imperial times with a peacock feather to signify the position of chieftainship. Nowadays they wear a Chinese style long gown with a sleeved jacket (ma-kua).

Food of the West Mongols is similar to that of other nomadic peoples, but when the rich entertain, the cuisine is a combination of Mongolian, Chinese and Russian styles.

3:Cable & French M-5 (1926) 1927 AF13 Northwest China
Sinkiang AI 1

this oasis on his son, Chagatai, and Hami has never ceased to be ruled by a succession of Khans, who at the present day are wise enough to recognise the suzerainty of China, and thus avoid the friction which would be caused by any rebellious policy. At a little distance stood another walled city which contained the Chinese Yamen barracks and garrison, and where a good portion of the Chinese population reside. Outside, between and around these two enclosures, were the busy streets and covered bazaars, forming a business quarter for both Chinese and Turki. Some splendid parks, through which ran a wide canal, flanked the Huei Huei [1] city. Every available acre of land adjacent to the town was used for intensive market-gardening, and beyond this, to the very edge of the oasis (which stretched seven miles to north and south, and five miles to east and west), the land was brought under cultivation by Turki farmers.

As usual, we took the first opportunity of calling on the wives of our landlord. They occupied certain inner courtyards, well furnished and decorated with flowers both cut and growing. The harem contained the regulation number of four wives, and a goodly company of children, as well as a widowed relative and her daughter.

The girls wore gay dresses made in one piece, slit at the neck by a hole, through which the head passed, and which was then tied in on either shoulder. Even the smallest girls wore their dresses to the ankle. A veil, usually of white muslin, but in some cases made of coloured silk, covered the head and fell to the knees. It concealed the hands, and when in mixed company was held up and adroitly manipulated, so as to be drawn across the face or withdrawn at will. The women's

[1] Huei Huei, the Chinese word for Moslem.

3:Cable & French M-5 (1926) 1927 AF13 Northwest China
Sinkiang AI 1

291 faces were not veiled, and they seemed to have considerable freedom. The flowing, white drapery adds greatly to the beauty of these tall, dark, handsome creatures, and affords full play for coquettish movements and tantalising concealment when once curiosity [302] has been aroused. In the younger women a thick line of black joined the eyebrows over the bridge of the nose, and the face was framed by two long, shining plaits hanging over the breast. The feet were bare, and when indoors were thrust into a heel-less slipper, but when walking out of doors top-boots were usually worn, and sometimes blue velvet socks embroidered with sequins. The whole dress is finished off with a round, brimless cap, which worn over the veil keeps it in place. Hami has its own peculiar style, shape and decoration of the cap, and the initiated can distinguish it in a moment from the designs used in other cities.

574 Ever since the name of Hami has been known to the European nations, it has carried with it the report of the extraordinary hospitality of its people, and at the present day travellers may still count upon a friendly reception by its inhabitants. This is doubtless due in part to its peculiar geographical position, which might be compared with that of a lonely island in a wide sea, only that here the oasis is an island of green in the ocean of sand. The produce of this terraced and well-watered region is more than sufficient to supply its own population, and its parks, its streams and flowers, as well as the abundance of its vegetables and fruits, amply justified the name of the 'earthly paradise,' by which it had been described to us in Suchow.

563 The streets and bazaars fascinated us. Here were
463 gathered men from all parts of Asia, mixing freely in
36 the crowded thoroughfares, yet curiously segregated as to their respective trades and lines of commerce.

3:Cable & French M-5 (1926) 1927 AF13 Northwest China
Sinkiang AI 1

grows to enormous size, and varieties of the little '*tien kwa*,' '*mien kwa*' and '*hsiang kwa*' were here, as in China, prime favourites with the Chinese. Melon cultivation has been carried by the Kumulik to a fine art. On a sandy or stony patch the plants are so trained as to allow each fruit to rest upon a dry, sand-baked spot, where it absorbs the heat of the torrid rays. The grower must work ceaselessly in his garden, watering, pruning and training the tendrils, and when the fruit has come to perfection he and his assistant never leave the tiny lodge from which they watch their precious merchandise, even taking it in turn to sleep. When the fruit is still quite young and the skin soft, each melon is branded with the grower's monomark, and when ripe this mark stands out in bold relief, white and hard.

One day we took a good consignment of Arabic gospels and tracts in our cart, and with the Chinese Evangelist went to pay some calls in the Huei Huei city. As we entered the gate we were met by an old white-bearded Ahung in a white turban and long gown. By his side walked a tall and beautiful woman in a pale blue cotton dress and white veil, who carried a water-pot on her head. The whole picture was so reminiscent of Galilean scenes as to cause us a momentary shock as we realised that this was not Nazareth but the 'shameful city of Camul'—for thus did Marco Polo refer to this oasis of the desert.

As usual the women asked us to their houses, and where there was a difficulty with the language it always seemed easy to find an interpreter, for the Moslem frequently adds a Chinese wife to his harem, and many of the people are bilingual. The rooms in which we were received were not unlike those of the Chinese, only that the *kangs* were much lower and unwarmed,

3:Cable & French M-5 (1926) 1927 AF13 Northwest China
Sinkiang AI 1

but is not so quick to draw it as is the Turki, whose hand flies to the boot where his knife is concealed, as soon as there is word of a quarrel. He is a Buddhist, and shows small signs of progress, in contrast with the Islamic nomad tribes.

On close acquaintance the Kalmuk can be distinguished from other Mongol tribes. His home is in Karashahr, Ili, and in the Altai Mountains, and he is not infrequently met with in the streets of Urumchi.

The Qazaq, called by the Chinese 'Hasa,' is a Moslem nomad. He is never seen on foot, and wears a distinctive cap and high heels to his top-boots. We passed through Qazaqistan on our way to Russia, and shall have more to say later of this most interesting people. The Russians call them the 'Kirghiz'—a name which they have probably bestowed in order to distinguish from 'Cossack,' with which people the Qazaq has no connection. The Cossack proper is a Russian subject, who under the Tsarist system was endowed with special privileges, in return for which he was bound to give military service under definite conditions.

Occasionally we met with a whole family of fellow-travellers, so European in type, style, and manner as would have caused us no surprise had they addressed us in German, Italian, or Russian, instead of Turki. The men often wore Crimean whiskers, and the dress of the women and children came very near the Western, though all, even small children, wore top-boots. Their complexion was fair and their features refined and handsome in type. These were the 'Nogai,' whose name is taken from that of a Crimean Tartar leader of the thirteenth century. He led a victorious Mongol army into Europe, and brought back with him a large number of Christian prisoners. The Nogai are a Moslem people.

3:Cable & French M-5 (1926) 1927 AF13 Northwest China
Sinkiang AI 1

refused by the Chinese authorities, as also a suggestion that the building of the Russian Orthodox Church should be turned into a theatre. In the shops of this quarter there may be bought Russian bread, cakes and biscuits; also Russian boots, foreign cloth and galvanised pails and buckets of all kinds.

In another part of the town are streets of good Chinese shops, and here every variety of tinned food can be purchased, at prices which amply compensate the merchant for his trouble in the transit. The Urumchi crowd presents special features which to us were of absorbing interest. We were in a country where horsemanship is highly valued. The Mongol, Tibetan, Qazaq and Tungan are all splendid riders, though each has his own unmistakable style of handling a horse, and his own way of controlling it. The Russians and Siberians use Russian horses—fine-skinned, tall, and elegant—in contrast with the rough, shaggy Mongol pony, or the half tamed steed of the Tungan, who loves to gallop down the narrow streets, scattering the populace as he goes. It was now that we became familiar with the Qazaq—a broad-shouldered man, whose burly build is exaggerated by the wadded or fur garments he wears both summer and winter alike. His home-made, high-heeled, tall leather boots were different in cut from those of the Mongolian, and his head-gear is a high-pointed cap, with a circular flap over each ear and on the shoulders. He was often seen riding a bullock, whose enormous flanks were surmounted by a small, wooden saddle, held in place by a wide girth. When shopping he seldom dismounted, but conducted his bargaining from his seat, and though he might know nothing of the Chinese language, the price was fixed by means of movements of the fingers, the buyer and seller each introducing his hand up the other's sleeve.

3:Cable & French M-5 (1926) 1927 AF13 Northwest China
Sinkiang AI 1

other's sleeve. The Qazaq woman frequently accompanied her husband, dressed in her best black quilted coat, and wearing a white cotton headdress swathed round the chin with a kind of gorget which becomingly framed the broad tanned face.

Our excursions round the town led us in every direction through rough and muddy streets. The weather was hot and the flies innumerable. This was a natural consequence of the season, which was that of the ripe melon, and the habit of the populace which was to buy a slice, eat the pulp, and then throw the rind away by the roadside. In some places the mounds of discarded peel reached to the eaves of the low houses, while dense swarms of flies buzzed gaily around. The wells were all flush with the ground, and we were never allowed to drink water which had been drawn from them. A wide rapid river flows outside the city, and is surmounted by an imposing rocky cliff, on which stands a pagoda. Beyond this are the trees of the Governor's park, which enclosure contains a life-sized statue of himself. The character of the masses of the Chinese population is distinctly different from that of the large towns within the Great Wall. These are colonials, and inevitably differ from the dwellers in the homeland, even though tenaciously adhering to its every manner and custom. On arrival, according to etiquette, a formal call was paid to the Governor's wife, by whom we were very graciously received. Governor Yang also came in, sat down with us, and talked on many subjects. He asked several questions concerning the journey we had taken, and showed great interest in the educational work which we had accomplished in Shansi. The policy of this strong autocratic ruler is that of complete segregation of his people from the turbulent nations which surround them. To

3:Cable & French M-5 (1926) 1927 AF13 Northwest China
Sinkiang AI 1

sleeping accommodation to be had, we contented ourselves with our cart. Some time before dawn the yard was astir. Every carter threw a measure of grain into his animal's trough, watered the beasts, then called to the landlord to settle the account, which transaction was always accompanied by squabbling and cursing, but not until the required amount was handed over did the big double doors open, and allow the carts to pass out. We, too, were up early, and for breakfast had the unaccustomed luxury of a bowl of warm milk which an old Chantow ladled out from a brass pot, in which it was kept hot over a brazier.

We were now entering the district known as 'Fly Land,' a name which speaks for itself, and from this time until we reached the higher and more arid land near Chuguchak, our meals were made revolting by these loathsome pests, which also made rest or sleep by day impossible. Knowing this, we had brought lengths of mosquito netting with which all our food was covered and in which we wrapped our provisions, but still the table was a black, moving mass of winged horrors. Soon after midday we were at Hutupi—a thirty-mile stage—which we accomplished with great ease. The range of the Tian Shan, culminating in the glistening Bogdo, made a most striking background, and the land around the villages was very fertile, producing good crops of millet, wheat and sorgum. At the Moslem inn where we stayed, all the best rooms were occupied by the family of the innkeeper himself, but we always had access to the harem, and through the womens' court a little back door took us straight out into fields near running water, where we enjoyed space and some coolness. The lane at the back of the house was also the connecting link with the back-door of every house on the north side of the village, and

3:Cable & French M-5 (1926) 1927 AF13 Northwest China
Sinkiang AI 1

As soon as we appeared women and girls emerged on every side and sat down with us, forming a gay picture with their brightly coloured dresses and white veils thrown up against the green cornfields behind.

The Moslem women are intelligent, but are only viewed as providing temporary gratification to their husbands, who take them into favour or thrust them aside at pleasure, even divorcing them or bringing fresh wives to the home on the slightest provocation. The concentrated contempt and hatred of a lifetime were stamped on the face of one discarded woman, who, at the mention of her husband, drew herself up, and said: 'Men! they are not men, they are beasts!' The tragedy of the Moslem woman's life makes the opportunity for the Christian woman missionary to present the Gospel of spiritual liberation which she preaches.

Our daily meals consisted of tea and bread in the grey dawn before starting, but on the longest stages we now always found a halfway house where we could sometimes buy hard-boiled eggs; the real meal of the day, however, was made when our march was completed, and into our own little iron pot we put a piece of meat and some vegetables, which we boiled together, ladled out the soup, and divided the meat, Nimga being always ready to finish what remained! The following day we had a long stage of fifty miles, but our driver kept his beasts well fed, and they took the road in fine style, accomplishing the journey in nine and a half hours. The town of Manas which we reached that evening, though a busy market-centre, gives the traveller no idea of the size of the agricultural district which surrounds it. Here is the richest and best watered farming country to be found within range of Urumchi on the north. Its population is almost wholly occupied in farming, and wheat, rice, maize,

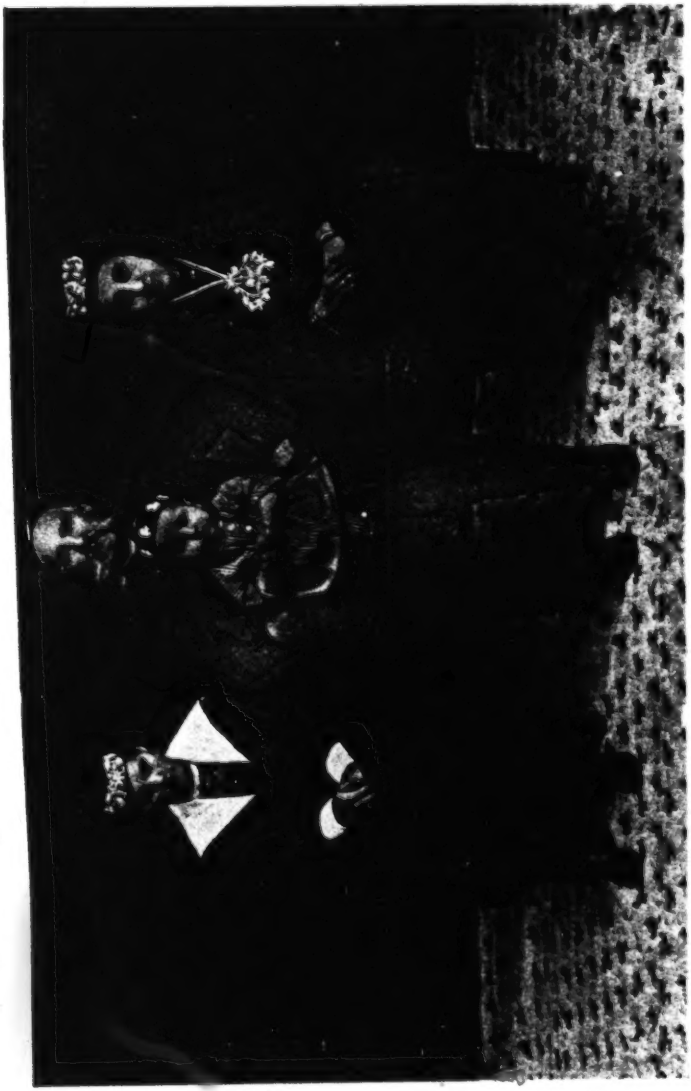
3:Cable & French M-5 (1926) 1927 AF13 Northwest China
Sinkiang AI 1

be a Qazaq. She wore a printed cotton gown to her ankles, and over it a striped coat, cut with an old-fashioned waistline, and down the back seam the stripes met in fishbone pattern, while her head and face were swathed in the nunlike headgear worn by all Qazaq women. A call from our driver brought an acquiescing response from her, and he drew up as she now moved toward the great mound of drying cow-dung, which is the inevitable adjunct to the Qazaq home. Her fireplace was of the simplest, a deep hole hollowed in the ground, and three iron rods and a hook, from which a kettle hung. She dexterously placed the cakes of cow dung on the embers, and blowing on them, in a short time there was a glowing fire and a singing kettle. One of her children was seen carrying water from the spring, while the other was collecting fuel, but both now came running to see us. Accepting her invitation we entered the tent, and here found her husband, a Honan man, lying down with the hateful opium pipe by his side. Nevertheless, with the manners of a gentleman, he at once rose, spread a carpet for us, and with a gesture placed his pipe at our disposal, but adding as he did so: 'You have none of these bad habits in your country.' We sat and talked with this intelligent man, who for some unknown reason had left China, wandered across the desert, and thrown in his lot with the Qazaq people, taking one of their women to be his wife and the mother of his children. Another of these enigmatic people gathered in this strangest of countries, where a man's past is known only to himself, to be buried and forgotten.

While we were talking Sandy Macnab was working. Producing a length of cotton material, of suitable size and shape to fit between the shafts of his cart, he proceeded to fasten it so as to form a feeding trough, in

3:Cable & French M-5 (1926) 1927 AF13 Northwest China
Sinkiang AI 1

563
291



A NOGAI.

Seated with a Turki wife on his left and a Qazaq wife on his right. The Turki woman is mother of the little boy.

To face page 266.

[FACING p. 266]